

Essay: The former role of Set-Typhon in entheogenic processes.

Lücas N.

PT 1 – Emergence.



Unassailable is the fact that entheogenic mushroom consumption accompanies the history of shamanism and that of ceremonial magic as well; in Ancient Egypt, the transcendent role of mushrooms was very familiar to the kings in particular, who deliberately shaped and instituted rules around the Fungi. Therefore, not only the consumption but even the touching or cultivation of mushrooms were rights reserved to the pharaohs and their guests only.



Fig 1.

Such prohibitions were preserved in stelaes. This one dates from 18th Century B.C

Documentation regarding the use of mushrooms (such as figure 1) are dated from at least 4500 B.C

The word Entheogen *per-si* stands for “interior manifestation of the Divine”, coming from an obsolete Hellenic root. (which is a clue to what will be latter exposed in this essay when deepening the role of Set-Typhon). Mushrooms, who in the Ancient Egyptian lore were also known as "The sons of the Gods" or "Food of immortality" were believed to be the fruit of the thunderbolts of Set-Typhon when those were thrown into the soil.

Inspecting passages from The Egyptian Book of the Dead, we can see clearly that the ceremonial consumption of such fungi was enshrouded in mystery. The result of such entheogenic rites were always seen as extremely personal and unutterable experiences. Those characteristics are highlighted in the following excerpt from the aforementioned book:

And you shall perform these ceremonies secretly in the Tuat-chamber of the tomb, for they are mysteries of the Tuat, and they are symbolic of the things which are done in Khert-Neter... Let no stranger anywhere have knowledge of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [thyself] and him who taught [it to thee]. Let not the multitude [know of it] except thyself and the beloved friend of thy heart.

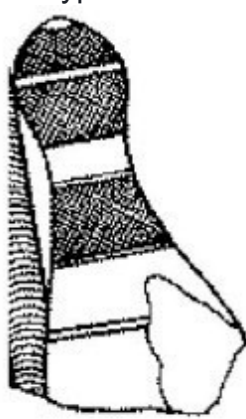
Anyone who had the opportunity to undergo the ritualistic use of entheogens can see the timelessness in such words.

In modern days, it is a recurrent thing to experience cases of “spiritual sterility” in which the adept is boycotted by his own “suffocated self”, a coercive kind of skepticism instilled in our brains throughout the ages (having its climax now in what we know as “Kali Yuga”, or any other oriental or occidental nomenclature, one may use). This repression of noumenal awareness can be bypassed by the proper use of entheogens using as gates to self-awareness or even as instruments to the development of “mediumship”. In less severe cases, or when dealing with an experienced psychonaut, any kind of return to the primitive (be it trance inducing music, shamanic postures or peregrination) will have the same effect.

PT 2 – The role of Set-Typhon.



(A)



(B)



(C)



(D)

Osiris, the deification of the Ego (the one who lost his phallus) was inextricably associated with the mushroom symbolism. This association was already deepened and discussed by historians such as E.A Wallis Budge, that after praiseworthy researches, found and explained the mushroom symbolism present in ancient cult -centers.

Another lore shared by Setianic sects of the Ancient Egyptian community, (and by the modern resurgences such as the Cult of Isfet presented in "Liber Isfet") treated the mushrooms as the phallus of Osiris: Ritualistically, the members of the cult act like *Pakerbeth (in the likeness of Set)* in order to simulate the deed of the Setianic fish, who devoured the lost phallus of Osiris (the mushroom) absorbed its power.

Modern science with the systematic study of the activity of our brain circuits using the FMRI (Function magnetic resonance imaging), rediscovered the connections between entheogens and "mental health". What happens, especially when talking about brains of those with depressive symptoms, is the destruction of ingrained beliefs: purification via putrefaction, the formula of the **Setianic tunnel (Niantiel)** the desintegration of our brain networks followed by a re-integration at the end of the experience. The beneficial effects of this "destruction of ingrained beliefs" is extensively discussed by medicine, systemic psychology, neuropsychiatry, psychoanalysis and neurology.

The Tarot card corresponding to Niantiel is **Death – XIII**, a card that is attributed to the Letter **Nun**. Nun means "a fish" (i.e life beneath the waters) referring to Scorpio who is ruled by the fiery powers of Mars. The XIII card of Death is linked to the alchemical idea of putrefaction which is represented by the suicidal Scorpion and the idea of ruthless change (i.e, the change of beliefs).

One of the most common entheogen experiences shared by those who proved such mushrooms is that of the "Ego Death", which equals to the Ancient Egyptian symbolism of "Slaying Osiris", a deed attributed to Set-Typhon. Set, as the Slayer of Osiris (the errant changer of beliefs), causes the death of the Ego, the total annihilation of our common dual consciousness, bringing he who is in the likeness of Set to commune with Isfet (the primordial chaos). The experience of "Ego Death" brings with it, inevitably, a transformation of one's psyche as a whole. In this state, one reaches the "interior manifestation of the divine"

Dual consciousness is mercilessly devoured by the jaws of Apep, but it does not incite terror on the adept, contrariwise it reveals the pure joy concealed in annihilation.

" Praised be the organic representatives of the unknown"
G. Bidzamu

